

better." Although this statement is very satisfactory rhetorically, it carries no conclusion as to the rational sense of regulation of the sex passion, or as to the limit within which regulation is beneficial. Augustine laid great stress on i Cor. vii. 36. In a tract on "Virginity" he glorified that state according to the taste of the period. In a tract on "Widowhood" (chaps. 13 and 14), he repudiated the extreme doctrine about second and subsequent marriages, but he exhorted widows to continence. The church fathers, like the mediaeval theologians, had a way of admitting points in the argument without altering their total position in accordance with the admissions or concessions which they had made. The positions taken by Augustine in these tracts about the sex mores cannot be embraced in an intelligible and consistent statement. "At a period of early, although uncertain, date the rule became firmly and irrevocably established, that no *digamus*, or husband of a second wife, was admissible to Holy Orders ; and although there is no reason for supposing that marriage after taking orders was prohibited to a bachelor, it was strictly forbidden to a widower." ¹ So it came about that, inas-much as marriage was, in any case, only a concession and a compromise, and in so far a departure from strict rectitude, a second marriage was regarded with disfavor, and any subsequent ones were regarded with reprobation which increased in a high progression. This has remained the view of the Eastern church, in which a fourth marriage is unlawful. The Western church has not kept the early view, and has set no limit to remarriage, but orthodox and popular mores have frowned upon it after the second or, at most, the third. In Arabia, before the

time of
Mohammed, widows were forced into seclusion
and misery for
a year, and they became a class of forlorn, almost
vagabond,
dependents. It was a shame for a man if his
mother contracted
a second marriage.² In the Middle Ages "popular
reprobation
was manifested by celebrations which were always
grotesque and
noisy, and sometimes licentious. They were called
charivaris.
They were enacted in case of the remarriage of
widows and

¹ Lea, *Sacerd. Celibacy*, 35.

² Wellhausen, *Ehe bei den Ardbem** 433, 455.